THE FIRST OF THE HARVEST

Windy weather was knocking down unripe mulberries in alarming quantities, which were incontinently guzzled by the goats and sheep.

By June 9th ripe mulberries were reported from Ganesh and Hasanabad, some hundreds of feet below us, but we had to wait another three weeks for ours.

One afternoon we were out on the hillside and stopped to watch a group of boys playing a complicated game of *bada bada* with a lot of small stones cast into twelve little holes in the ground. It was roughly equivalent to some of our games of marbles, and thinking of a large consignment of these which we had brought with us for future gifts we ruefully realized how useless marbles would be in a country where there are not six inches of smooth, level ground. As we sat trying to master the rules of *bada bada* Gulo crept up alongside me and slipped her hand confidentially into mine, whispering "Our pussy cat has had a confinement," using for fun the same term as she would have applied to her mother, and not the word suitable for cats. "There are three kittens, and they opened their eyes yesterday; do come and see them!"

When the game was over we accordingly started crosswise downhill to No. 3. I halted at the door to make sure that Zénába was prepared to endorse the impulsive invitation. She was sitting crouched by the hearth boiling the greens for dinner and jumped up with delight to bring us in. We squatted down on a sleeping-bench, from the back of which the children produced a round fruit basket in which the cat was cosily curled up. She was evidently accustomed to seeing her babies tenderly handled, for she let us take them out without other comment than a loud purr. Dear little furry things they were, about the size of small mice, and Gulo bubbled over: "She made first the black one and then the white one and then the yellow one—and that was all." Meantime, in addition to Kaníza and Apícho, a strange young man had drifted in to see what was going on, and presently Father arrived and we all chatted together very gaily. Laughing somewhat apologetically, Zénába confessed that she had drawn on the emergency reserve to make some *daudo* (a sort of porridge with butter) for pussy

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

231 to keep her strength up—and this in one of the poorest houses,
844 where they have had no bread nor butter for themselves for
262 weeks. *Daudo* is one of the nourishing dishes you make for a human mother, and the cat was such a pet that the kittens were considered as a birth in the family, one of the emergencies budgeted for. There is as little need in Hunza for an R.S.P.C.A.
231 as for an anti-litter crusade. Everyone is devoted to his animals,
562 and the children have pet names for every lamb and kid. You will often see a boy or girl carrying home a tired animal slung over the neck like a fashionable lady's fur. Only people who have lived in the East can realize how amazing was this affectionate care for a pet; or how still more amazing this happy family life where father could come in and find his wife and daughters entertaining two strange men and be obviously delighted to see the guests. At least, if this sort of thing is possible elsewhere in the East, I have not heard of it.

231 When we passed next day we heard that a strange cat, which must be the only other one in Aliábád, for in general everyone is too poor to keep either cat or dog, had come in while the mother was mouse-hunting and had killed two of the kittens.
[115] Yaman, the only brother of our most beloved young friends, and most intelligent of informants, lifted a pathetic little white body with his toes from the field to show us. The children were half horrified and half amused at the kittens' fate.

137 There were a few wild flowers these June days amongst the scanty grass of the *toqs*: red bladder campion, stitchwort, and an occasional starved-looking forget-me-not. The children were much amused when we told them what the English call it, and that sentimentalists amongst us use it as a love-token. After that, one or another would run up to us offering a tiny blue flower and saying, "Don't forget me!" Some future linguist, language-hunting like ourselves, may be puzzled to hear of *je til akol* growing in Hunza fields and rack his brains as to how
123 the idea came to the Karakoram. On principle we have tried to avoid poisoning the ground for future workers by importing European ideas, legends, or phrases, and in this connection the forget-me-not the "one little pig" and Afrot's *How do you do?* are the only sins on my conscience.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho ÁV7

No. XLIII.

The Birth of Twin Calves.

It was formerly the custom in Hunza that when anyone's cow calved and gave birth to twin calves he used to go to Ganish and shout out to Somaiyer: "Ho, uncle! Ho, uncle!" When he did so, a man on the other side would answer: "A.u." 539* 231●

On this the first would say: "Ho, my cow has calved and given birth to twins!" Then if the Somaiyer man said: "Ho, may it be blessed to you!", they say that it used to turn out well for the Hunza man. On the other hand, if the Somaiyeri said something evil, then evil befell him.

Again, if any Nagir person's cow calved and gave birth to twins, he used to come and shout out from the edge of the cliff at Somaiyer: "Ho, my cow has calved and given birth to twins!"

Thus it was the custom for them formerly to shout when there was a closed boundary between (Hunza and Nagir).

That is all!

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11 *dir* — glossed "closed boundary", "hostility". This was when there was perpetual active hostility between Hunza and Nagir and there was not free passage from the one to the other.

I do not know whether *dir* which means a 'boundary' can really be used as a synonym for "hostility".

bilowalo — v. § 391.

out ahead of them, the sons-in-law. 000
124.4. *aiyər hʌn burlʌn bila* on ahead of me there is a spring. 124.14. Cp. 126.19, 127 note.
So: *miyər* 124.17, 194.11.
ɯyər 6.3, 124.5,7, 162.16,18,20, 300.13, 316.6.
inɪ juyʌstɛum yər before his coming. *inɪ ɑltulum yər dimi* he came before two days i.e. two days before. *gutɛtsum yər* before this, previously. *padša intsum yər gutɛ xʌbər deyɛl* the king hearing this news before him. 40.4. *Tʌpki.ents ɔsqʌnʌstsum yər nɛ* before the slaying of the Tapki.ents. 242.9.
(Cp. 2. *yʌr* and 2. *yʌrɛ*; also *ɯlji yər*. Sh. *yɛr, yər*, adv. and postpos., before, in front of, first).

yərʌyər IUB, *yəræiyər* QUB, first of all. — *uyɔntsum yərˈæyər dimi* he came first of (them) all. QUB.

*-*yərʌnʌs*, *-*yərɛ-*, Impv. *-*yərʌn*.
1. To shear (sheep and goats), H. *bhɛr bʌkri ka bʌl kʌrna*.
2. To fleece, oppress.

yərˈʌq sweating(?). After a horse has been worked hard it is believed to be injurious to it to let it feed or drink until it has cooled down and has staled. To induce this it is walked up and down, or kept standing, sometimes for hours, with its head tied up so that it cannot eat or drink. 231

The word refers to this practice. — 000
yərʌq tʌk nɛ qʌntər eti tying (the horse up to let it cool off(?) Keep it fasting. *hʌyər ɔɯərʌj ɛa yərʌq ayɛyʌl* so long as the horse has not staled don't break its fast for it. *hʌyər nˈɛɯərʌnin yərʌq ɛyʌl* having

124
115 that one would never believe that it was only a second-
191 ary language to him.

231 "You know," I said to the Mir, "one of the things
115 that I wanted to see when I came to Hunza was a yak. I understand from my readings that yaks are used in this part of the country and I have been looking everywhere as I walked along the road to Baltit, but I have as yet seen no sign of a yak!"

"That is not hard to explain," the Mir said. "The yaks are further up in the mountains. They cannot stand the heat and we keep them in the higher altitudes where they can be comfortable. If they are brought to the lower altitudes, they suffer. They like to be up around 11,000 feet or higher."

"Well, then how can I get up to see them?" I asked. "I don't mind if I have to walk for a day or two, but see them I must!"

"I'll do better than that," said the Mir. "I will phone and have two yaks brought down as quickly as possible. They will have to come from Passu which is about 38 miles from here. I will have action taken at once and see that the yaks are provided."

115 (Does that not indicate to you the kind of man and
124 host was the Mir of Hunza?)

I then took my leave of the Mir and the Rani and went out with Sultan Ali and Jahangir to look, see, pry and ask questions.

344 Our first jaunt was a good stiff climb to the old
644 palace located about two miles from the Mir's new palace. As the crow would fly I'm sure it would not have been more than ¾ of a mile. But in order to get up there one has to wend and weave and climb slowly.

I was now becoming quite accustomed to the altitude. Kerimabad is up about 8500 feet and I am sure

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000 needed animals in the world.

•231 It is clearly and distinctly established that Tibet, for example, could never exist and people could never live in that part of the world if it weren't for the yaks and yaks are native only to that part of the world —yes, wild ones, I mean. That's where they were originally found and tamed. They still roam wild on some of the higher inaccessible elevations and plateaus in that part of the globe.

No one will attempt to deny that our cow is a most useful and practically essential animal. It gives milk from which we make butter, cheese and cream. We use the carcass for meat and the hide for shoes, baseballs and many other articles but, to the best of my knowledge and belief, the cow as it is today actually couldn't look after herself in the northern latitudes and pasture food must be provided.

[492] Well, the yak does everything a cow does. Besides that, it is one of the finest beasts of burden. Then, too, it is the surest-footed animal to be found anywhere. It can, and often does, forage for its own food. It can live off practically nothing. It is suspected that it can find sustenance in a bit of grass or roots or even a bit of coarse, uninviting (to any other animal) herbage.

[492] Like our cow, it takes to domestication readily. Both
[241] the Tibetans and the Hunzans use them to work their fields and flail their wheat, barley and other grains.

231 From the wool on its back, belly and head comes the
237 toughest of woven fabrics, from which is made the
[283] sturdiest of clothes for the people and tents for their homes. Wherever you see rope in Hunza, you can be sure that it was made from braided or woven yak hair.

[291] The hide is used for most everything . . . boots and
[415] shoes, of course, and water containers and skin boats,
[501] which are the means and mode of transportation across and up and down the dangerous rivers

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and up and down the dangerous rivers. Yes, even the yak bones and horns are never wasted. Picks are fashioned from them. They even find their way into the walls of the homes of the people of Hunza, for they are lighter than stones.

Still I haven't yet mentioned what is generally accepted as the yak's most important contribution to the lives of the people in the highest mountain ranges in the world . . . and that is from the little green herbage they get, they give a good quantity of rich milk, from which is made the famous yak butter. Then last and perhaps even most important, it is butchered for its good quality, health-sustaining meat.

Even the yak tails are useful . . . as brooms or dusters . . . and many are shipped to the Western world and used as Santa Claus beards. And they do make the best Santa Claus beards of all. I know—I have a couple!

Now after you have had a chance to read these qualifications, perhaps you, too, will share my admiration and appreciation of the world's most useful animal.

I was up bright and early the morning I was to go to meet the yaks. Yes, it was just 6 o'clock when I was walking down the enclosed staircase towards the Mir's palace—leaving Cecil asleep, as he still had to remain in bed as the doctor had advised.

I met Jahangir coming from the other guest house and he joined me. We had agreed the previous night to be up at 6 but I never expected that it would work out right on the beam, as it happened in this instance.

So down we went along the stone staircases from one garden level to another until we reached the Mir's palace and then we began to climb up the long wooden staircase again.

As usual, the Mir was there to welcome us, along

As we wound along the trail and through the streets of the village, I kept looking around to see if I could spot the bit of meadow or field where the yaks would be grazing. I felt certain that if they were being tethered or kept somewhere that there would be some sort of grazing ground for them and I found I was right because, shortly, we came upon a bit of meadow surrounded by shrubs and trees. And sure enough, there were the yaks and the herders.

The first thing I noticed about them was that they seemed to be snorting like wild bulls. They breathe rather heavily and exhale sharply through their nostrils. The altitude at Altit was probably about the same as that of Baltit—between 8,000 and 9,000 feet—and that was much too near the level of the sea to suit the yaks who wanted it at least 11,000 feet. Undoubtedly that was the reason they were snorting and appeared somewhat uncomfortable.

I liked their rather shaggy, unkempt appearance. The woolly hair that grew around their head and on top of it, looked as though it had been curled. I didn't know whether that made them look ferocious or cute.

I took a keen liking to the strange looking beasts. But I'm not sure that they shared my feelings. At least, they didn't look as though they did.

I have read and been told that you can trust a yak implicitly on any trail. If it's safe and can be traversed, he'll make it. If there's any doubt, he'll be just as stubborn as any mule. Where the way or the road is extremely bad, he will refuse to go and only by brutal pounding and beating and dragging will he continue along the trail that he distrusts.

Through each yak's nose ran a rope—a good thick, heavy rope. This is used to guide or lead the yak, instead of a bridle and bit.

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231 The yak is just about the same general build and also somewhat the same in appearance as a buffalo. It is considered to be, by zoologists, a distant relative of the American buffalo. In fact, when I first saw a yak, I thought it was a buffalo and in my mind's eye, I compared it to the buffalos that I had seen in our Canadian zoos or parks. However, yaks do not have that hump around the neck, and they seemed a bit smaller. They are quite shaggy and look wild and ferocious, which belies their actual temperament.

We did find, and I had heard this before, that yaks are very independent—probably the most independent of all domesticated beasts. You just don't take liberties with a yak. You treat him fair and square or he doesn't cooperate—at least not very well.

231 492 I walked around them and examined their shape and form and was especially interested in their broad backs. "Ah," I thought to myself, "that's the kind of an animal I want to ride—where I can sit on a flat surface instead of the apex of a triangle." My posterior was still smarting from the few miles I had ridden astride my horse. Even with the protection of the blanket, his backbone seemed to cut through like a razor. Right there and then I just had to get up on a yak's back and have someone take a picture.

"This should make a good caption," I thought to myself, "Jack on back of yak!"

The yak snorted a few times before and during the time I was getting on his back. But a few words and a jerk on his nostrils by his owner and he remained more or less orderly, but eyed me suspiciously.

Their broad well-filled backs and the sight of their feet with the sort of second set of hooves, fingers or spavins along the forelock told me that what the Mir had said about a comfortable even ride was true.

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Many long years ago I learned not to doubt people but to accept what they say until proven incorrect . . . be patient and allow time to speak. I accepted what the Mir told me but I wondered just how that miracle could take place. Upon examining the yak's feet or hooves or whatever else you might call them, I learned how this wonder of wonders occurred and I'm going to describe it to you. It will be difficult and you'll have to follow me rather closely. 231

If you examined a yak's forelegs, about 8 inches up from the hoof on the inside are appendages that look like spavins or callouses. These obviously are auxiliary paws, cushions or hooves. Therefore, the yak could, when necessary, walk on these appendages. It can be best illustrated by having you put your fingers straight up resting on the table. Then by dropping your fingers flat and putting down your wrist, you immediately shorten your arm by at least 6 inches. The yak could walk on its hooves or on the spavins 8 inches up along the leg.

Jahangir had never ridden a yak either, so he got aboard one and I shot him a few times—that is, with the camera. He was quite pleased with himself, too, because that was something he hadn't anticipated when he started the journey. 124

Sultan Ali, our guide, said to me after I dismounted, "These men made quite a sacrifice in bringing the yaks down here from Passu. It's about 38 miles, you know, and they lose at least 2 or 3 days from work on their farms."

I knew quite clearly what he meant and I said, "Well, what do you think would be fair recompense for their efforts?"

"Well, about 40 rupees each."

Jahangir was standing besides me while this discus-

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there would still be ample time to grow another crop before the frost came. Therefore, that adds credence to the statement that they can grow two crops a year.

I gathered that buckwheat was their most important second crop and it was not hard to understand, because it thrives on the poorer and lighter soils, where other grains might not do as well. Further, it needs only about ten weeks to mature and it has the added advantage of flowering and setting its crops continuously, so that a fair harvest can be had at most any time.

Then, too, it is a crop that can stand the colder weather; that is, the chilly nights in early fall and spring that they are bound to have in these high mountain areas. In actuality, the buckwheat blooms continually and flowers, green seed and ripe seed can be found on the plants at one and the same time.

There is another good reason why the Hunzans grow a lot of buckwheat. It invariably leaves the soil in splendid physical condition and believe me, that is very, very important to the people of Hunza. In addition, this crop makes splendid food for their farm animals. It makes a fine green manure as well as a weed smother crop.

It must be remembered that buckwheat makes a dandy emergency crop if and when other earlier crops have failed. So it is not hard to understand why it would be one of the most important grain crops in Hunza.

They don't have bees in Hunza, I was sorry to learn, and therefore there is no buckwheat honey.

The Hunzans are chiefly vegetarians—whether by choice or necessity is hard to establish, although I would say that they had little choice in the matter because they just don't have the area to waste on animals. They can't afford to get their food second-hand. While there

252 wild in various parts of the area. The oil rendered from [222] these kernels is probably used only for lighting, because [373] it is poisonous. Due to their heavy content of prussic acid, a handful of them is considered deadly. In Ni- [762] agara, if somebody wants to commit suicide, he jumps over Niagara Falls; in Hunza, they eat a batch of wild apricot kernels.

The kneading process is continued and the vessel is kept tilted so the oil runs down and forms a small pool. As the oil begins to form, the kneading becomes even more vigorous until every drop of oil possible is extracted. While the rendering of the oil may be hard on the knuckles, nothing could be simpler and the resulting product is probably the most healthful and finest fat product that human hands can produce.

• [231] The pulp that remains after the oil is extracted is [302] fed to milk-giving goats, sheep or cows, and is often used as a concoction or shampoo in which the Hunzans wash their heads. The oil of course is used in cooking, baking, frying, for lighting—and even for the hair.

[461] The good woman who performed the oil extracting task for me did not seem to be the least bit overburdened or taxed from this sort of arduous work. It probably would have been a hard day's work for a Western woman.

I would like to stress at this point that the heating process was not a cooking process in any sense of the word. Just a slight warming was all that was needed.

251 The apricot oil is never rendered and stored in casks
252 or otherwise, like many other people do with their oils. They may make sufficient to last them a few days but not more. This is poured into an earthen vessel or a bottle, if available. When a further supply is required, the pits are cracked and they go through the entire process as outlined.

1 1 [i.e - oil from apricot seeds - ANALYST]

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Hunza or Nagir, not once did I see a bit of organic material of any kind wasted or destroyed. The people made regular foraging trips to different parts of the country and always brought back for their land any grass or other organic material that was found and could be brought home.

They would walk many miles in search of grass or green growth of any kind. Regularly I saw men, women and boys carrying huge packs on their backs. It was a mass of green packed into a cloth and carried to their farm to be fed to the animals or distributed over the small fields.

Up until the present time chemical fertilizers have not invaded Hunza. Whether there is any connection between the splendid health of the Hunzans and the fact that they have never used commercial fertilizers, I am unable to state. But it is worth considering!

Remember, there are no forests, peat bogs or other sources of organic material like we have in most parts of Europe and America. Every bit of organic material that the Hunzan farmer uses or procures is got at the expense of hard work or difficult travel. So it is easy to see why they can afford to waste not one iota of this life-sustaining substance.

If you have ever traveled to Switzerland, you would probably be struck or amazed by the neat piles of manure that are built in front of most farm residences and there a man's prestige and intrinsic value are estimated by the size of his manure pile. Don't laugh—I'm not joking! I'm dead serious and I swear this is absolutely true! Wise, oh, very wise, are the Swiss!

In Hunza, unfortunately, manure piles are seldom if ever encountered because the manure is placed on their fields as soon as it is ready. I looked into countless animal stables but never once did I see a manure pile . . .

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roasting or broiling, in Hunza most of the foods are eaten raw or lightly cooked.

To me, at least, the reason was plain and clear . . . they have little or no fuel. Coal is unknown, wood extremely hard to get . . . they have to go a long way to find a bit of forest or woodland. I saw practically none in the Hunza area. In another area I visited—Punial—one could see a few trees and copses that represented their woodlands. But timber suitable for firewood was not within reach of the people of Hunza. The bit of wood they did get would most likely come from an apricot or other fruit tree that had outlived its usefulness.

One of the most important reasons that apricots have become such an important part in the Hunzan diet is the fact that, by having found or created early, mid-season and late varieties, the Hunzan season for apricots extends two full months. This is a most vital consideration and is well worth remembering.

The staple oil or fat of the people is apricot oil. Ghee is used regularly, but butter can only be afforded and used on special occasions.

During the entire summer seldom, if ever, is meat served or seen on an average Hunzan's table, but during the three hard winter months (December, January and February) meat or chicken is sometimes used, if available (which is seldom). Even then, it is used only by the more prosperous or wealthy people. The poorer people can't afford to kill their cattle and use them for beef except on special occasions or religious holidays.

When I say the poorer people, I should qualify this statement, for there are no class distinctions whatsoever in Hunza. However, there are those families who own but one acre of land and there are those who own 10 acres. Therefore it is to be expected that there would be a difference in their living standards.

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A farmer who owned and worked 10 acres of workable land might be able to afford to slaughter a sheep, a goat or a bullock once a year. Yet this luxury could not be dreamed of by the farmer with but one acre. Also, while winter lasts, a glass of wine made from Hunzan grapes is enjoyed occasionally . . . but chiefly by the male head of the household.

Knives, forks and spoons as are used in the West are not seen in the average Hunzan home and even earthenware plates are rare. But cups and earthenware bowls are to be found in most homes. Wooden bowls fashioned out of walnut by the wood-turner of the village are also used in many homes.

The rooms are quite bare in most homes. Furniture is a luxury and a rarity. In the homes there are found usually a chest, a chair or a couch and a table. Shelves to hold dishes are seen in most every home. Occasionally, a dresser or cabinet can be found. The floor in an average Hunzan home is an earthen one with a large square hole in the center for the fire. Then, of course, there is a large square hole in the roof to allow the smoke to leave and to allow light to enter, for there are no glass windows. This is fully open in the summer but during the colder winter days the hole is kept partly or almost closed. This is the chief contributor to the eye troubles which affect many people in Hunza, as mentioned elsewhere in this book.

At one time little or no money ever entered Hunza and the meager trade that they did do with passing caravans was by means of barter. The caravans coming through from China would bring cooking utensils, cloth, silk, tea and other commodities. For these, the people of Hunza would trade some of their crops or would work as coolies, porters or bearers.

During the past few years a bit of money has come

361 sides. Few, if any, Hunza homes are ever built where the land can be tilled. Usually the site that is selected for a home is part of a rocky promontory or some other location where the land could not be used for crops. They just can't afford to use a piece of tillable soil for a homesite.

342 The houses or homes are usually built of stones or rocks. No cement or any other binding compound is used. Yet the homes seem sturdy enough to stand most anything. I also saw some that were built of clay.

342 231 The lower floor of the Hunzan house is usually divided into two sections. One section has either no roof over it or just a part roof or covering and there is an opening in the wall, but no door. This is where the animals are kept. The Hunzan pasture and forage supply doesn't allow for the larger beasts. The cattle of Hunza are the diminutive kind, bred and selected for their dwarfishness, so that they will require less feeding, but still yield an abundant udderful of rich milk. This applies to goats, sheep and cows. The partial covering over the courtyard is so that the animals will have some form of protection overhead.

342 Then beside this is the house proper, probably half again as large . . . maybe 12 or 14 feet square.

The Hunzan farmer steps from his home into the stable, so to speak. This, of course, would horrify the people of America but it is not to be regarded as a sort of calamity, as utter degradation, or as a matter of filth and ill health, because this system is practiced in most other parts of the world even at the present time.

231 745 The Hunzans, being Mohammedans, do not raise pigs. Therefore they don't have the conditions that pigs would create.

356 I'm sure that I visited many of these courtyards and

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231
[263]

There are no bees in Hunza and, consequently, no honey unless it is imported. This will probably come as a surprise to most people. I suspected this even before I reached Hunza. That is why I went in search of bees and honey in Hunza. But search and peer as I did, no bees were to be found and upon questioning I found that, though they had even tried importing them, they didn't remain or they died off.

Obviously the Hunza terrain is too tough and arduous for bees. Bees, contrary to what most people believe, like it soft. Set out a field of clover or a good sized patch of asters or other good honey-makers and bees will flock to your land, but, where you have a scattered flower here and there, the bees either won't bother or won't be able to find them.

Probably from a purely economic reason the bee finds Hunza uninviting. He probably would have to fly too far and too high to get any supply of nectar or honey and I don't think he'd make as much food as would be required to supplant the energy that was being used up. So after taking the important factors into consideration, it is clear that it is unwise for bees to live in Hunza. Even if it were possible to get a couple of colonies of bees established, it would do the Hunzan farmer no good because if he took away part of their honey, they would starve to death. A bee in most instances, where at all possible, stores more honey than he will require. He plays it secure by allowing a margin of safety. But in Hunza he'd have a hard enough time getting sufficient honey to keep him through the winter—let alone having some for the Hunzan farmer! From this it would appear that bees are not as smart or diligent as we think they are—or are they? Can they be blamed for seeking more colorful flowerier pastures?

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184 a good crop of various kinds of grains, forage, vege-
241 table crops and fruits. In Hunza this just doesn't occur.
311 The terrain is steeper, more precipitous, more difficult and seldom if ever does a flat open area come within the limits of normal vision.

[133] Then, too, Nagir has many more nullahs formed by the melting glaciers. Rakaposhi is located in Nagir and surrounding it are many snowfields and glaciers which are used, trained and harnessed to irrigate their country.

Indubitably, the fates and nature have been much kinder to Nagir than they have to Hunza.

438 Let me also tell you frankly that on many occasions the people of Hunza purchase or barter various types
[437] of food from Nagir. I asked the ways and means that were used in effecting these deals and found that in most cases money—earned by the Hunzans in service in the army, portering for expeditions and given to them as gifts—was the means.

184 One might gather from what I have said and even
[628] from talking to various people or natives of the area, that the Nagirwals and the Hunzans are deadly enemies. But that is not true. The people of Hunza
[186] think themselves much better than the people of Nagir. They do believe that they are handsomer, healthier, cleaner and are better husbandmen, but yet there does not appear to be any cases of conflict, physical or armed, between the two peoples.

123 I recall a little incident that may be of some interest. We rounded a spot—I guess it was 10 or so miles from Minapin—on the way up to Baltit and there we saw a decrepit, ragged looking Nagirwal. In his hands he
[231] held a pair of chickens. They were the typical chickens of the area—full grown but the size that our chickens are when they're half grown. He waved them in front of us as though indicating they were for sale or could be

136 pigeons and doves. They also vouch for the fact that sparrows, skylarks, nightingales, canaries, magpies, falcons and hawks were part of the common scene throughout the district.

The P.A. told me that on his hunting excursions he has on a few occasions come across both brown and black bears and I know there are also leopards, because the P.A. presented me with the hide of one of them, which now graces the living room of my son's home.

Inasmuch as small animals are concerned, I don't think you'd find too many. They like to go where food is more readily available than is the case in the sparsely vegetated Hunza area.

[134] I don't think burrowing animals would be common to the district, because one can't very readily burrow through rock, and that is what 99% of the Hunza terrain consists of.

231 Incidentally, the goats that are kept by the Hunzan farmers are not by any stretch of the imagination similar to the larger ibex that are found in the hills. The Hunza goat is a diminutive fellow that is bred for its dwarfness and ability to give lots of milk for its size.

223 224 Apart from the fall duck hunt when myriads are felled, and the occasional hunt with shikari to bring down the renowned ovis poli (Marco Polo sheep) from the 18,000 foot pinnacles, Hunza cannot be called a hunter's paradise.

744 processes are unknown and unused: chlorination, pasteurization, hydrogenation, inoculation, fluoridation.

262 The single most important food, as used by the people of Hunza, consists of dried apricots and whole ground grain mixed together to form a toddy or a gruel. This is actually drunk cold and is enjoyed by all members of the family. It is usually partaken of during the late afternoon or early evening.

Their other important foods consist of the following: potatoes, garlic, beans, peas, carrots, tomatoes and some leafy vegetables. In fruits, they have mulberries, apples, walnuts and a few plums, pears and cherries. Grapes are used chiefly for making wine.

They grow a fairly broad selection of grains: millet, wheat, barley, rye, buckwheat and a little rice. Lucerne [231] or alfalfa is generally used for cattle fodder.

[245] The Persian Walnut is the chief nut grown in the area. Almonds are raised, and their cultivation is increasing. A fair quantity of apricot kernels are used.

Ghee is used for baking and as a spread on their chapatties or bread—the oven-baked loaf. Sour milk, buttermilk and curd are a regular part of the diet.

Meat does not form an important part of the Hunzan way of life.

Most foods are consumed raw. The lack of wood or other heating materials probably accounts for the paucity of cooked foods in their culinary art.

147 There are practically no cases of overweight among the people of Hunza. The importance of this factor cannot be overestimated.

000 The path to health is a simple, easy-to-follow road. It is the most natural way in the world to the people of Hunza. However, to follow a similar path in America would involve complications, difficulties and many frustrations.

[P44-A]

584 Marriages are not arranged against
584 the will of either party, and although
divorce is legally very easy for men
593 or women, it is not common. Women
are neither abused nor overworked,
and the mother is the respected chief
of the house, as the father is of the
[5A] farm. Marriage does not encompass
[562] companionship as we know it: men
spend their spare time in the company
of other men, and women visit exclu-
562 sively with other women. They hold
535 their dances on separate threshing
floors a half-mile or so apart, on the
same night, and woe betide the eager
teen-age boy who dresses in his sister's
clothes and sneaks into a girls' dance.

262 At the time of the Tumushaling,
[296] and only then, Hunza families
[231] butcher a sheep or two; cold weather
[265] preserves the meat for the few days
before it is all eaten—and it is virtually
all eaten. Even the long bones are
cracked to extract the last marrow.
After this taste of meat, the winter of
the dietary year sets in. Gradually the
supply of carrots and potatoes fails,
then the wheat, the barley, the dried
[148] apricots, and the tea. By springtime
the poorer folk may eat only once in
two days. No one starves to death, but
no one has enough to stop hunger.

148 The regular Hunza diet has no fats,
no animal proteins, no vitamin A, no
vitamin D, a deficiency of vitamin B,
and a serious deficiency of calcium.
Apricots contain some sugar and vita-
min C, but the poorer families are un-
245 able to raise large crops. (The size
556 of apricot orchards determines a
man's wealth and status.) Hunzas use
372 every bit of the apricot, as they do of
824 the sheep. They cut the pits from the
fruits, crack them, and remove the al-
[412] mond-like nuts. The women hand-
grind these with stone mortars, then
[359] squeeze the meal between a hand-stone
and a flat rock to express the oil. Apri-
cot oil is fuel for the saucer-shaped
lamps that illuminate their homes, as
824 lamps of this type have done since the
270 Bronze Age. The oil is very bitter, na-
turally enough, because of its high
content of prussic acid, fifty drops of
[278] which are said to be lethal in about
[262] four hours. Men add a few drops, as
bitters, to their wine, and occasion-
ally a despondent woman takes a dose
in order to commit suicide.

164 Mild cases of rickets and scurvy
146 are rampant every spring—not enough
to kill, just enough to loosen teeth,
cause aching knees, and deform ribs

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burush. Av7

241 of bread or grain, but I was told that this was not
262 the case. What does happen here, and throughout the region of the Eastern Hindu-Kush, is that the fruit crops are so prolific that the people naturally
● [231] live largely on them in summer. Even the animals take to a fruit diet, and you see donkeys, cows, and goats eating the fallen mulberries. The very dogs feed on them, and our fox-terriers took to the fruit *régime* most kindly, and became quite connoisseurs in the different kinds of mulberry, preferring the "Shahtut," the king mulberry, a large luscious purple fruit, to all others.

312 The great water channel referred to before deserves passing mention. Its head waters are some half a mile up the ravine, on the edge of which Hunza stands, a few hundred feet below the end of the glacier which feeds it. For the whole of this half mile the water channel is a monument of patient labour, and of the clever adaption of the rudest means to the most important end. It is carried across the face of a cliff, in some places of sheer rock, in others of hard conglomerate. Sometimes it runs along the top of a built-up wall thirty or forty feet high, at others through carefully excavated channels in the conglomerate which avoid the difficulties of a sharp corner by tunnelling through it. Where the face of the rock is perpendicular, and its foot washed by the torrent is unsuitable for the foundations of a retaining wall, the water flows through timber troughs, supported by wooden brackets adroitly fixed into the cliff. I did not measure the output, but, roughly, the channel must have at its widest a section of

Biddulph G-3 (1873-1878) 1880 AVJ-Afghanistan-AVJ
4 AVJ Dard
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covered with orchards of fruit trees. The cultivation is extremely good, and fruit of all kinds grows in abundance.

Mahommedanism sits but loosely on the Hunza people, who make no secret of their preference for easy-going tenets. Though professing to be Maulais, they are disowned by their own Pirs, who refuse to visit the country, and no contributions are sent by them to their spiritual chief. They are great wine-drinkers, and are reproached by their neighbours for their readiness to eat unorthodox food,[1] and for the immorality of their women. Firearms are scarce, and bows and arrows are still not quite obsolete.

The people of Hunza and Nager belong to the caste called Yehkun by the Shins, but amongst themselves known as Boorish. They differ slightly in appearance, the Nager people apparently showing an infusion of Tartar blood, derived, no doubt, from their Iskardo neighbours. The Hunza people, who are a somewhat taller race, have finer features and are distinguished for being more deliberate and less vivacious in their actions. The language, called Boorishki or Boorishaki, is identical in both states; the Hunza pronunciation being rather more broad and drawling than that of Nager. This language was first published by Dr. Leitner. All their songs, however, are in Shina,—a language which is supposed to lend itself more readily to poetry,—and Shina songs are sung by men who do not understand a word of that language.

Both Thums are still addressed as Soori, as a title of respect. This appears to be the same as *Sri*, an appellation of Lakshmi the Hindoo goddess of wealth, commonly prefixed to the name of Hindoo princes in India, to denote their honour and prosperity. The Thum's wives are styled "*génish*," which is almost identical with the original Sanscrit word for mother, and their sons are called "*gushpoor*." In cutting the throat of an animal for food, the people of Hunza make a practice of turning it towards the Thum's abode, even when many miles distant, instead of in the orthodox direction of Mecca.

Every village, according to its size, possesses one or more forts, sufficient to give shelter to the whole population. These are built of sun-dried bricks, with walls 15 feet high, and square towers at intervals of 20 yards. At night the whole population take refuge within the walls. Similar forts exist in Gilgit, but under Cashmere rule they have fallen into disuse.

In Hunza there is a tradition preserved of the occurrence

[1] Animals not slaughtered according to the manner prescribed by Mahommedan law.